5: Goldman E-5 (1939-1940) 1963
SQ19 Tucano SQ19
CUBEO

682 [614]
derer, having killed one sibmate, is surely planning to kill others. However, such reasoning is more appropriate in cases of sorcery than in cases of direct assault.

[593]
Among the *Hehénewa*, I was told, a man was beating his wife when his own brother, who had no apparent cause to do so, intervened. [578]
This led to a quarrel. While they were quarreling they heard a [763]
monkey howl, always an omen of the impending death of a kinsman. In alarm, each took his gun and together they went to the river to [825]
shoot the monkey. There the wife-beater shot and killed his brother, claiming that it was an accident. However, he decided he had better leave. Later that day, when a third brother learned what had happened, he set out to find and kill his fugitive brother. The police, [625]
however, learned of the shooting and induced him to find the killer [697]
and turn him over to them. This he did. The culprit spent some months in jail and was released. By that time anger had subsided and the brothers were reconciled.

682
Should a man kill his wife only her kin will avenge her. There is 593
no one to avenge or punish a father who kills his children. The only example of such crimes that I have is of a madman, but it does [266]
illustrate the point. According to the account given me, this man, crazed by hunger, killed and ate his children. He then attacked his wife, cut off one of her breasts, roasted it in the fire, and ate it. No one interfered "because it was his own wife and children." The man then cut a piece from his own thigh. The people watching said, "Let [762]
him do this. It is a good thing that he should die." They watched as he then cut his throat and died.

683 •
I also learned of another example of unavenged death. An old *Bahúkiwa* man had died and the inquest named a man of a related sib as the sorcerer responsible for the death. The sibmen threatened vengeance. Some days later the alleged sorcerer innocently came to pay his respects to the dead. He was coolly received, but no hand was raised against him. When I asked about it I was told that no one felt close enough to the old man to want to avenge him. The widow was still angry, but women are not avengers even by means of sorcery.

685
Theft to the Cubeo means stealing food from a garden. Thieves pull up manioc tubers in the dead of night and they steal *mihí*. Both offenses are regarded as serious and incomprehensible. The theft of [276]
mihí is all the more culpable because it is a sacred drug. Such theft is correctly interpreted by the Cubeo as malice and is attributed only to men. If caught in the act the thief, even if a sibmate, is severely beaten or killed. Theft of objects is simply not acknowledged.

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Strongest feelings and strongest actions are provoked by sorcery. Most illness and death is attributed to the evil designs of medicine men, or laymen who command the arts of sorcery or of administering mysterious poisons. The Cubeo fear of sorcery and of "poisoning" is acute. They are aroused not only by the illness or death of a sibmate or of a sibmate's wife, but they anticipate that he who has injured or killed one is determined to kill them all. They vow a violent death to sorcerers either by direct action or by retaliatory sorcery. In all the cases I heard of, the accused sorcerer left in time and when he returned anger against him had evaporated. Countersorcery was the most common form of retaliation. There are also men who allegedly wander about at night killing or troubling people at random. When caught, such men are said to be torn to shreds with fishhooks and then abandoned to die of their wounds.

754
[753]
[761]
683

622
614
302
291
285
516

Fig. 7. *Bahúkiwa* headman.

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278
When the rains come the abdomen swells. After days of steady rain 824
the swollen abdomen bursts. 682

Yokaíhye (leaf poison) is reputed to be so poisonous a leaf that it is never touched with the bare hand. The leaf is boiled in water and allowed to dry. Its powder is wrapped in a leafy bag and dipped in any liquid to form an infusion. Some of this liquid spilled on the victim leaves a black spot that quickly disappears. Shortly thereafter the victim dies.

Pothaíye is a berry poison. Its extract is put in chicha or at the end of a stick if it is to be poked up the victim's nose when he is asleep. It causes a slow death by wasting.

Dyóka is a forest plant that kills only children but will sicken adults. A moist packet is allowed to drip over the forehead of the sleeping victim. There is said to be a remedy for this.

There are many other *ihé* products that were not identified to me by name. Some, from the end of a stick, are inserted into the nostrils of a sleeper. People who specialize in this are night wanderers called *parébohe abúhuwa* (very powerful *abúhuwa*). They can see in the dark and are difficult to observe. They lack specific motive for their deeds and may be regarded as male witches. It is these witches who are tortured by having their flesh torn with fishhooks – one tear for each victim – when they are caught. 754 [683]

Another *ihé* product is *pená*, an ash that comes from a secret site 754 278 824 682

532

Fig. 15. Petroglyph: *Kómi* playing the ancestral trumpet, Alligator (*Pedíkwa* sib). [614]